A CONCEPTUAL APPROACH – PRANJAPARADHA

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ABSTRACT

Manas is an important component of life entity i.e Ayu. Health refers to harmonious functioning of all four components of ayu i.e. shareera (body), indriya (senses), satwa, manas (mind). Ayurvedic concepts of disease are both mental as well as physical. Manas has been regarded as the ashrya of roga along with shareera. Thus grossly there are two types of diseases based on location i.e. Shareerika, Manasika. Ayurvedic approach towards understanding of illness is very fundamental and deep rooted. A thorough probing on this vary aspect has been made. The subject of cause of disease has been considered from different angles and each angle has its own important and utility. Consider the cause of mental disease, Pranjaparadha is a crime against wisdom or acting against inner knowledge or willful indulgence in unhealthy practice that leads to unhealthy body function and disease and is termed as Intellectual error. In short the harmful action of speech, mind and body which remains unsaid, except excessive and negative uses be taken as there perverted use. Multiple approaches have been advocated to psychic healing and many of them appear quite sensible and rational. These approaches range from simple conciliatory measures to such complex methods as psychological shock.

Keywords: Manas, pranjaparadha

INTRODUCTION

Manasa roga refers to an abnormal mental condition in relation to mental function. The concept of manas is one of the most important issues in Indian philosophy. Manas that is approximately equivalent to the English word Mind, serve as an important instrument in the process of perceiving knowledge. Manas and Shareera along with Indriya are the adhishtana of vedana¹. Indriyas are the sensory organs as well as motor activities and manas has
both qualities. There are 5 sense faculties i.e. visual, auditory, olfactory, gustatory; tactile which are organs of perceptions. Ayurvedic approach towards understanding of illness is very fundamental and deep rooted. A thorough probing on this vary aspect has been made. Asatmya indriyartha samyoga, Pranjaparadha, Parinama, Among this three causes Pranjaparadha is much important especially regarding the mental disorder. Similarly asatmya indriyartha samyoga, parinama causing mental disorders, may also come under the preview of Pranjaparadha, because it is ultimately the Pranjaparadaha that leads to these two factors.

PRANJAPARADHA
Pranja i.e. Budhi or saraswathi. It is wisdom, understanding. Jnaana refers to conscious, knowledge or understanding. Pra is an intensifier which could be translated as higher, greater or supreme. Aparadha means offence, fault or mistake. So, pranjaparadha is a crime against wisdom or acting against the inner knowledge or willful indulgence in unhealthy practice that leads to unbalanced body function and disease. Pranja is superior over manas. In the context of Jnaana Utpatti, it should be understood that those which are subtle are more superior. Indriya is superior to body. Mind superior than indriya, budhi superior than mind, Atma is superior to budhi. So the budhi is superior to mind because the budhi can decide while the mind can only just feel.

Ayurveda emphasize the 3 pillars, its vitiation leads to Pranjaparadha i.e., Dhi (intellect), Dhriti (regulation), Smrithi (memory). Contracting the mind is possible only on the basis of retained past experience, whether that object is useful or not. Thus dhriti consider as regulation of mind. Remembrance of tatwajnana is smrithi.

In the current era the causes which mentioned for pranjaparadha like propulsion of urges or their suppression, indulgence in excessive action or in women’s, excessive or delayed action, wrong initiation of action, disappearance of modesty and good conduct, rebuking the respecters, use of unwholesome things, though already known as such, use of factors causing severe derangement of mind, movement in wrong places and time, friendship with wicked, avoidance of noble conduct, envy, anger, greed, ignorance, troublesome action taken under their spell are widely doing by people even they are literate or illiterate, troublesome bodily action and other such action from Raja and Tama.

Samhitas widely emphasis paranjaparadha as causative factor for almost all mental disorders, psychological disorders like envy, grief, fear, anger, vanity, aversion etc. the result effects in one’s own mental faculty and also depict wrong understanding by intellect and wrong action should be known as pranjaparadha, which is committed by mind. One more definition given that the three fold action relating to speech, mind and body, when subjected to atiyoga, ayoga, mityayoga constitute pranjaparadha.

THE PILLARS OF PRANJA AND ITS DERANGEMENT

The derangement of intellect which makes adherence to wrong discrimination between eternal and non eternal as well as wholesome and unwholesome, and also if something useful viewed as harmful vice versa, this is called budhi vibhrama.

Due to the derangement of restraint it is not possible to control the mind indulged in sensual pleasure from the unwholesome object because the function of restraint is to control. I.e. dhriti vibhramsa.
When on covering of the self by rajas and tamas, the recollection of knowledge of reality is impaired, it is known as derangement of memory. These three derangements leading to psychological disorders like unmada, apasmara, atavabhinivesa etc.

Samprapthi of manasa roga
Pranjaparadha (heena satwa person) _ manasa dosha+ shareerika dosha vaishamya( rajas and tamas) _ dhi,dhriti,smruthi vibhrama _ hrudaya gets pradushya _ vishiated doshas circulate through mano vaha srotas _ manasa roga

RELATION BETWEEN SENSE ORGANS AND PRANJA

Five jnanendriyas are need for acquiring knowledge. The sixth sense is explained in terms of manas, budhi or pranja, helps in analyzing them in the form of smrithi and using smrithi when it is needed, thus help in jnaana utpati.

PRANJAPARADHA IN RELATION TO PSYCHOLOGICAL DISORDERS

Indriya along with manas when it comes in contact with their subject, that particular object is cognized and it may be taken as first part of buddhi. The resultant output is alochana or nirvikalpa (knowledge). After that sense objects is analyzed by manoa taking in to consideration its properties or merits and demerits, the object is interpreted or understood known as nischayatmaka budhi. In pathogenesis of atavabhinivesa, the first part of buddhi, cognition remains intact and only nischayatmika budhi, judgment become vishama and patient is unable to judge. It means he cannot differentiate between nitya and anitya, hita and ahita. On this basis it may also be said that due to this error of buddhi patient may feel nitya as anitya. The pathology goes like the causative factors vitiate the doshas, which afflicted the heart, the abode intellect of a person having less of satva and while located in the manovaha srotas, they instantaneously infatuate the mind.

TREATMENT ASPECT

Treatment adopted for manasa roga is the spiritual, rational, psychological. The spiritual way of treatment consist of mantra, wearing roots and gems, auspicious acts, offering, gifts, oblation following religious percepts, fasting, invoking blessing, falling on the feet of gods, pilgrimage etc. The rational therapy consists of rational administration of diet and drugs. Multiple approaches have been adapted to psychic healing and many of them appear quite sensible and rational .The approaches range from simple conciliatory measures to much complex methods designed to effect to control mind, i.e. withdrawal of mind from unwholesome objects. Even the acharyas mentioned, in a different context has admitted that psychotherapy constitutes mainly the deeper understanding of fortitude, intellect, memory and mental equinity among others. And also substitution or replacement of emotion with the opposite one is another novel method introduced by acharya.

It indicates to diffuse the emotional imbalance by changing the attitude towards the whole situation. A behavioral and moral code under the heading of Sadvrata, by all ayurveda text has as much preventive as curative value in psychological management .In addition it is aimed to promote positive mental health like mind control methods (mano nigraha), replacement of emotion (pratidandibhava), reconciliatory measures, psychological shocks, moral behavioral code and mental equanimity.

CONCLUSION

Intellectual error, self deception and willful ignorance these are to be distinguished in the con-
text of evil action. Mind alone is responsible for bondage and liberation. Material attachment is bondage and dispassion is liberation. Ayurveda and Bhagavat Geeta too has accepted the two concepts gradual withdrawal (vairagya) from unwholesome things and gradual practice (abhyasa) of the wholesomeness in relation to regimen, diet and psychological behavior. How to live a life is abhyasa, how not to live is vairagya. While discussing the principles of psychotherapeutics acharyas states that the affected one should go in the services of those specialized tadvidya seva among others. While dealing with code of conduct acharya emphasizes the importance of making friendship with mature, the worse, the brave and those who are holy and righteous. Pranjapradha is one of the major causes for manasa roga as well as shareerika roga. So avoiding of Pranjapradha is the (nidana parivarjana) key way to get ride of all vyadhi.

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